

SYLLABUS

**Cambridge International Level 3
Pre-U Certificate in
Philosophy and Theology (Principal)**

9774

For examination in 2016, 2017 and 2018

QN: 500/5944/0

Support

Cambridge provides a wide range of support for Pre-U syllabuses, which includes recommended resource lists, Teacher Guides and Example Candidate Response booklets. Teachers can access these support materials at Teacher Support <http://teachers.cie.org.uk>

Changes to syllabus for 2016, 2017 and 2018

This syllabus has been updated, but there are no significant changes.

Copies of Cambridge Pre-U syllabuses can be downloaded from our website
www.cie.org.uk/cambridgepreu

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Introduction

Why choose Cambridge Pre-U?

Cambridge Pre-U is designed to equip learners with the skills required to make a success of their studies at university. Schools can choose from a wide range of subjects.

Cambridge Pre-U is built on a core set of educational aims to prepare learners for university admission, and also for success in higher education and beyond:

- to support independent and self-directed learning
- to encourage learners to think laterally, critically and creatively, and to acquire good problem-solving skills
- to promote comprehensive understanding of the subject through depth and rigour.

Cambridge Pre-U Principal Subjects are linear. A candidate must take all the components together at the end of the course in one examination series. Cambridge Pre-U Principal Subjects are assessed at the end of a two-year programme of study.

The Cambridge Pre-U nine-point grade set recognises the full range of learner ability.

Guided learning hours

Cambridge Pre-U syllabuses are designed on the assumption that learners have around 380 guided learning hours per Principal Subject over the duration of the course, but this is for guidance only. The number of hours may vary according to curricular practice and the learners' prior experience of the subject.

Why choose Cambridge Pre-U Philosophy and Theology?

The Cambridge Pre-U Philosophy and Theology course:

- allows learners to think rigorously about fundamental questions of truth and human understanding
- introduces learners to the academic study of both philosophy and theology
- offers, in Papers 2 and 3, the choice to solely focus on philosophy or on theology, or opt for a mixture of both
- draws on the study of texts by authors such as Plato, Aristotle, Augustine and Aquinas that have influenced the western intellectual heritage
- enables learners to draw on the views of different religions as well as those philosophers that have written about the concept of God from a purely philosophical standpoint
- offers authentic stretch and challenge opportunities with the introduction of a synoptic approach. As they progress through the course learners are required to develop a deeper critical awareness and understanding and engage in more conceptually sophisticated discussions.

Prior learning

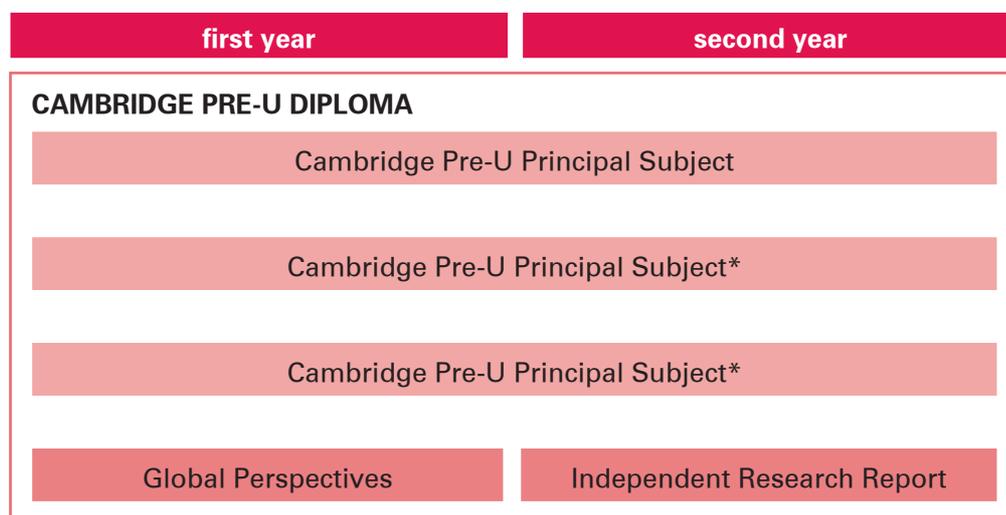
Cambridge Pre-U builds on the knowledge, understanding and skills typically gained by candidates achieving Level 2 qualifications. It is recommended that candidates have attained communication and literacy skills at a level equivalent to IGCSE/GCSE at grade C or above in English.

Progression

The course is designed to meet the needs of a variety of learners: those who show an interest in the subject but are not intending to study it further; those who will enter employment, for which knowledge of the subject is helpful or necessary; and those who intend to study it at a higher level.

Cambridge Pre-U Diploma

If learners choose, they can combine Cambridge Pre-U qualifications to achieve the Cambridge Pre-U Diploma; this comprises three Cambridge Pre-U Principal Subjects* together with Global Perspectives and Research (GPR). The Cambridge Pre-U Diploma, therefore, provides the opportunity for interdisciplinary study informed by an international perspective and includes an independent research project.



* Up to two A Levels, Scottish Advanced Highers or IB Diploma programme courses at higher level can be substituted for Principal Subjects.

Learn more about the Cambridge Pre-U Diploma at www.cie.org.uk/cambridgepreu

Syllabus aims

The aims of the syllabus, listed below, are the same for all learners, and are to:

- develop an understanding of the shared heritage of philosophy and theology
- allow learners to gain a real insight into both subject areas, rather than simply the topics of ethics and philosophy and religion
- prepare learners thoroughly for the study of either philosophy or theology in higher education, or any other subject which requires rigorous thinking and the analysis of complex ideas
- encourage the critical examination and evaluation of evidence and arguments, and develop the ability to construct, develop and maintain a clear and coherent argument
- encourage wide reading and introduce learners to some of the key ideas and texts which have played a large role in shaping our intellectual heritage.

Scheme of assessment

For Cambridge Pre-U Philosophy and Theology, candidates take all three components.

Component	Component name	Duration	Weighting (%)	Type of assessment
Paper 1	Introduction to Philosophy and Theology	2 hours 15 minutes	30	Written examination, externally set and marked
Paper 2	Topics and Key Texts in Philosophy and Theology 1	2 hours	35	Written examination, externally set and marked
Paper 3	Topics and Key Texts in Philosophy and Theology 2	2 hours	35	Written examination, externally set and marked

Availability

This syllabus is examined in the June examination series.

This syllabus is available to private candidates.

Combining this with other syllabuses

Candidates can combine this syllabus in a series with any other Cambridge syllabus, except syllabuses with the same title at the same level.

Assessment objectives

A01	Demonstrate knowledge and understanding; identify, select and apply ideas and concepts through the use of examples and evidence.
A02	Provide a systematic critical analysis of the texts and theories; sustain a line of argument and justify a point of view. Different views should be referred to and evaluated where appropriate. Demonstrate a synoptic approach to the areas studied.

Relationship between scheme of assessment and assessment objectives

The approximate weightings allocated to each of the assessment objectives (AOs) are summarised below. The table shows the assessment objectives as a percentage of each component and as a percentage of the overall Cambridge Pre-U Philosophy and Theology qualification.

Component	AO1	AO2	Total	Weighting of component in overall qualification
Paper 1	40%	60%	100%	30%
Paper 2	40%	60%	100%	35%
Paper 3	40%	60%	100%	35%
Weighting of AO in overall qualification	40%	60%	–	

Grading and reporting

Cambridge International Level 3 Pre-U Certificates (Principal Subjects and Short Courses) are qualifications in their own right. Each individual Principal Subject and Short Course is graded separately on a scale of nine grades: Distinction 1, Distinction 2, Distinction 3, Merit 1, Merit 2, Merit 3, Pass 1, Pass 2 and Pass 3.

Grading Cambridge Pre-U Principal Subjects and Short Courses

Distinction	1
	2
	3
Merit	1
	2
	3
Pass	1
	2
	3

Grade descriptions

The following grade descriptions indicate the level of attainment characteristic of the middle of the given grade band. They give a general indication of the required standard at each specified grade. The descriptions should be interpreted in relation to the content outlined in the syllabus; they are not designed to define that content.

The grade awarded will depend in practice upon the extent to which the candidate has met the assessment objectives overall. Shortcomings in some aspects of the examination may be balanced by better performance in others.

Distinction (D2):

- demonstrate broad knowledge and understanding of a wide range of philosophical/religious issues
- select and apply ideas and concepts in an insightful way
- show excellent critical engagement and detailed evaluation of the wider implications of the question
- develop arguments which are coherent, structured, developed and convincingly sustained
- employ a wide range of differing points of view and scholarly evidence
- where appropriate, demonstrate a synoptic approach to the areas studied and make coherent links between them in their responses
- display a confident and precise use of philosophical and theological vocabulary.

Merit (M2):

- demonstrate accurate knowledge and understanding of a range of issues
- select and apply some ideas and concepts
- show some critical engagement and evaluation of the question
- develop arguments which have structure and show development
- consider more than one point of view and use evidence to support argument
- where appropriate, demonstrate a synoptic approach to the areas studied and make coherent links between them in their responses
- use philosophical and theological vocabulary accurately.

Pass (P2):

- demonstrate some accuracy of knowledge and consider more than one issue
- attempt to select and apply ideas with partial success
- attempt to evaluate though with partial success
- form arguments but without development and coherence
- attempt to use supporting evidence
- occasionally use philosophical and theological vocabulary correctly.

Description of components

Paper 1 Introduction to Philosophy and Theology

2 hours 15 minutes, 75 marks, 30% of the total marks

This paper is designed as an introduction to the key aspects of the course.

Candidates answer **three** questions from a choice of four. The questions cover a range of themes that are central to the study of both philosophy and theology. Questions will invite description and evaluation of particular arguments and approaches.

Paper 2 Topics and Key Texts in Philosophy and Theology 1

2 hours, 50 marks, 35% of the total marks

Candidates study **one** topic out of a choice of four:

1. Epistemology
2. Philosophical and theological language
3. Philosophy of religion
4. New Testament: the four gospels

Paper 3 Topics and Key Texts in Philosophy and Theology 2

2 hours, 50 marks, 35% of the total marks

Candidates study **one** topic out of a choice of three:

1. Philosophy of mind
2. Ethics
3. Old Testament: prophecy

Additional information for Papers 2 and 3

In the question paper, candidates answer **two** questions from their chosen topic. In Section A, they answer **both** parts of the textual comment question; in Section B, they answer **one** essay question from a choice of two.

The textual comment questions in Section A invite the candidate to show an understanding of the background and context of the work, the arguments used and the issues raised. Critical engagement with the text involves the ability to analyse and evaluate the arguments used, including the identification of assumptions and the evaluation of evidence. Questions invite the development of a sustained argument.

For both candidates and teachers, the chosen texts are designed to:

- be accessible
- be apposite to the syllabus content
- be texts of academic reputation, which candidates would be expected to be familiar with when completing undergraduate work in the respective subject area
- introduce arguments which enable candidates to gain a deeper insight into a particular topic.

Candidates are encouraged to read beyond the scope of the specified extracts, and credit will be given for evidence of whole textual knowledge and understanding of the wider issues raised by the text.

Where appropriate to the question, credit will be given for a synoptic approach to the areas studied and for links made between them.

Wider reading

For the Cambridge Pre-U Philosophy and Theology course, reading should not be limited to the key texts in Papers 2 and 3. Throughout the course, candidates are expected to read widely in order to reinforce and complement philosophical and theological areas being studied and to consolidate their knowledge and understanding.

A synoptic approach

As they progress through the course, candidates should make links and explore connected areas. Where content areas are revisited or connected with other topics, candidates are required to develop deeper critical awareness and understanding and engage in more conceptually sophisticated discussions. Candidates should develop a synoptic approach to philosophical and theological questions.

Set texts

The versions of the set texts given in this syllabus are the texts that will appear on the question papers. If Centres wish to use other versions of the texts, they are welcome to do so, but teachers should make candidates aware that there may be differences with the texts that appear on the question papers.

Syllabus content

Paper 1 Introduction to Philosophy and Theology

This paper is designed to introduce candidates to some of the key areas of philosophy and theology. It is also designed as an introduction to some key ethical approaches. Candidates should be able to apply their reason and critically assess the views put forward by key philosophers and theologians.

1.1 Foundational debates in philosophy	<ul style="list-style-type: none"> Plato: Theory of Forms; the analogies of the Sun, the Divided Line, the Cave; the nature of body and soul and their inter-relationship; the Charioteer; the Good. Aristotle: empirical understanding of the nature of body and soul; the nature of causation – the doctrine of the Four Causes; the Good; the Archer; the Prime Mover.
1.2 Foundational debates in epistemology	<ul style="list-style-type: none"> Rationalism: the view that all knowledge starts with the mind; the role of the <i>a priori</i>, innate ideas and deduction. Empiricism: the view that all knowledge starts with the senses; the role of the <i>a posteriori</i>, the mind as initially <i>tabula rasa</i>, and induction.
1.3 Ethics	<ul style="list-style-type: none"> The contrast between moral absolutism and moral relativism. Divine command theory and Euthyphro's dilemma: the extent to which moral duty can be defined by God's will.
1.4 The nature of belief	<p>The roles of the following as sources of authority within religion:</p> <ul style="list-style-type: none"> Strong rationalism as an approach to faith contrasted with fideism Revelation: propositional and non-propositional Sacred texts: the extent to which scripture is inspired by God and authoritative for believers, e.g. Judaeo-Christian concepts of God.
1.5 Conscience, free will and determinism	<ul style="list-style-type: none"> Augustine and Aquinas on the nature and source of the conscience; psychological understandings of the conscience; Butler and Freud. The debate between libertarianism, hard determinism and soft determinism about whether the universe is determined and whether humans are free; theological determinism; Calvin.

Paper 2 Topics and Key Texts in Philosophy and Theology 1

Note:

While candidates will not be tested on content areas outside the scope of the specified extracts for study, credit will be given for evidence of whole textual knowledge and understanding of the wider issues raised by the text. Credit, where appropriate to the question, will also be given for a synoptic approach to the areas studied and links made between them.

Topic 1: Epistemology

This topic is designed to introduce candidates to debates surrounding the problem of knowledge:

- What is knowledge?
- What, if anything, can be said to be known for certain?
- How can it be known?

2.1.1 Scepticism	<ul style="list-style-type: none"> • Why philosophers have raised doubts about the success of both empiricism and rationalism in understanding the world. • The role of philosophical doubt: Descartes' search for knowledge that cannot be doubted. • Global scepticism: the question of whether or not anything can be known for certain.
2.1.2 The relationship between knowledge, belief and justification	<ul style="list-style-type: none"> • Foundationalism: the regress argument; the view that knowledge can rest on a secure (non-inferential) foundation. • Coherentism: rejection of the regress argument; the view that knowledge can be justified through a holistic process. • Reliabilism: the view that our beliefs are justified only if they are arrived at through a reliable process.
2.1.3 Knowledge of the external world: theories of perception	<ul style="list-style-type: none"> • The relationship between the five senses and knowledge of the external world. Naïve realism and representative realism. • Berkeley's idealism: material objects are simply ideas in the mind. • Phenomenalism: Mill's view that objects are 'permanent possibilities of sensation'; Ayer's linguistic phenomenalism.

Set texts for study

Key text	Set passage for study
David Hume: <i>An Enquiry Concerning Human Understanding</i>	Sections II–VIII David Hume, 1993, <i>Enquiries Concerning Human Understanding and Concerning the Principles of Morals</i> , 2nd revised edition, Hackett Publishing Co., ISBN: 978-0872202290
George Berkeley: <i>Three Dialogues between Hylas and Philonous in Opposition to Sceptics and Atheists</i>	The Three Dialogues between Hylas and Philonous Steven M Cahn, 1990, <i>Classics of Western Philosophy</i> , 3rd edition, Hackett Publishing Co., ISBN: 978-0872208599
Bertrand Russell: <i>Problems of Philosophy</i>	Bertrand Russell, 2008, <i>Problems of Philosophy</i> , Arc Manor, ISBN: 978-1604500851

Topic 2: Philosophical and theological language

This topic is designed to introduce candidates to the study of philosophical and theological language, and to encourage them to explore the implications of different theories.

<p>2.2.1 Language, meaning and truth</p>	<ul style="list-style-type: none"> • The verification principle and its implication for the ethics and philosophy of religion. • The falsification principle and its implication for the ethics and philosophy of religion. • The responses of philosophers of religion to the verification and falsification challenges; debates about whether religious language is cognitive or non-cognitive; the extent to which religious language can be said to be true.
<p>2.2.2 Understanding ethical language</p>	<p>The debate about the meaning of the word 'good' in moral statements:</p> <ul style="list-style-type: none"> • The view that good is a factual property: ethical naturalism; ethical non-naturalism • The view that good is non-cognitive: emotivist interpretations of ethical language; prescriptivist interpretations of ethical language • The implication of meta-ethics for normative ethics.
<p>2.2.3 Understanding of God</p>	<ul style="list-style-type: none"> • The use of myth, symbol and analogy to express human understanding of God. • Concepts of God as omnipotent, omnibenevolent, omniscient, creator, sustainer, both transcendent and immanent, perfect, simple; can these descriptions be applied coherently to God? • Wittgenstein's concept of language games, and its significance for understanding religious language.

Set texts for study

Key text	Set passage for study
<p>Basil Mitchell: <i>The Philosophy of Religion</i></p>	<p>Basil Mitchell, 1971, <i>The Philosophy of Religion</i>, Oxford University Press, ISBN: 978-0198750185</p>
<p>A J Ayer: <i>Language, Truth and Logic</i></p>	<p>A J Ayer, 2001, <i>Language, Truth and Logic</i>, Penguin Classics, ISBN: 978-0141186047</p>

Topic 3: Philosophy of religion

This topic is designed to introduce candidates to some of the central issues in the philosophy of religion.

<p>2.3.1 Arguments for the existence of God</p>	<ul style="list-style-type: none"> • The question of why there is something rather than nothing: cosmological arguments for the existence of God. • Design arguments for the existence of God, including the anthropic principle and the debate about intelligent design. • Arguments from morality to God. • Ontological arguments: whether the existence of God can be derived from the concept of God.
<p>2.3.2 Religious experience</p>	<ul style="list-style-type: none"> • The varieties of religious experience; the question of whether religious experience is cognitive or non-cognitive; arguments from religious experience to God. • The concept of miracle; Hume’s rejection of miracles; the debate about God’s intervention in the world. • The implications of psychological understandings of religious belief. • The implications of sociological understandings of religious belief.
<p>2.3.3 Religion, science, evil and life after death</p>	<ul style="list-style-type: none"> • Scientific theories of the origin of the universe and of life on Earth; religious responses to these theories. • The nature of the problem of evil; theodicies as responses to the problem of evil; the free-will defence. • Debates about body and soul in relation to life after death; the coherence of concepts of reincarnation, rebirth and resurrection. • The relation between life after death and the problem of evil.

Set texts for study

Key text	Set passage for study
<p>John Polkinghorne: <i>Science and Creation: The Search for Understanding</i></p>	<p>John Polkinghorne, 1997, <i>Science and Creation: The Search for Understanding</i>, SPCK, ISBN: 978-0281043446</p>
<p>John Hick: <i>Evil and the God of Love</i></p>	<p>Chapters 9–16 John Hick, 1966, <i>Evil and the God of Love</i>, Macmillan revised edition, 2007, ISBN: 978-0230522008</p>

Topic 4: New Testament: the four gospels

Candidates are expected to have a good knowledge and understanding of various scholarly approaches to the four gospels. They should be confident in their exploration of the historical, cultural and theological context of the four gospels.

2.4.1 Historical, social and religious background	<ul style="list-style-type: none"> • The authorship, dating and purpose of the gospels. • Biblical criticism: the synoptic problem and the relationship between the Synoptic Gospels and the Gospel of John. • Political and religious groups: Pharisees, Sadducees, scribes and Zealots.
2.4.2 Aspects of Jesus' teaching	<ul style="list-style-type: none"> • Jesus' teaching about the kingdom of God, including the parables. • The nature and interpretation of Jesus' miracles. • Jesus' teaching on discipleship and commitment. • Jesus' debate and conflict with the authorities. • Jesus' apocalyptic teaching.
2.4.3 Passion, resurrection and the christological debate	<ul style="list-style-type: none"> • The historicity and interpretation of the arrest and trial narratives. • The theology of the crucifixion narratives. • The significance and historicity of the resurrection accounts, including the resurrection appearances. • The debate about who Jesus was: Son of God, Son of man, Son of David, Messiah.

Set texts for study

Key text	Set passage for study
Mark's Gospel	1:1–16:20, New Revised Standard Version of the Bible
Matthew's Gospel	1:1–28:20, New Revised Standard Version of the Bible
Luke's Gospel	1:1–24:52, New Revised Standard Version of the Bible
John's Gospel	1:1–4:54, 11:1–13:17, 18:1–21:5, New Revised Standard Version of the Bible

Paper 3 Topics and Key Texts in Philosophy and Theology 2

Note:

While candidates will not be tested on content areas outside the scope of the specified extracts for study, credit will be given for evidence of whole textual knowledge and understanding of the wider issues raised by the text. Credit, where appropriate to the question, will also be given for a synoptic approach to the areas studied and links made between them.

Topic 1: Philosophy of mind

This topic is designed to introduce candidates to some of the main discussion points in the philosophy of mind: attempts to solve the mind-body problem, the problem of other minds, the problem of personal identity, and the problem of consciousness.

3.1.1 The mind-body problem and attempts to solve it	<ul style="list-style-type: none"> • Cartesian substance dualism: mind as a non-physical substance separate from body; the explanatory weakness of substance dualism. • Property dualism: mental states as non-physical properties of the brain; epiphenomenalism; Searle's biological naturalism; the notion of supervenience.
3.1.2 Other solutions to the mind-body problem	<ul style="list-style-type: none"> • Mind-Brain Identity Theory (MBIT): mental states as type-identical with physical states of the brain; problems for MBIT: intentionality, and the multiple realizability of mental states. • Functionalism: mental states as constituted by their causal relations to one another and to sensory inputs and behavioural outputs. Problems for functionalism: the 'China Brain' and 'Blockhead'. • The computational theory of mind (CTM): thinking as computational; problems with the CTM: Searle's 'Chinese Room'.
3.1.3 The problem of other minds; the problem of personal identity; the problem of consciousness	<ul style="list-style-type: none"> • The problem of justifying the belief that others have minds: the argument from analogy; Wittgenstein's analogy argument. • The problem of personal identity (PI): the view that PI consists in numerical identity of the soul, or of the brain; the view that PI consists in psychological continuity, including John Locke's account; Thomas Reid's objections; Derek Parfit's responses to Reid. • The 'hard problem' of consciousness: why it should give rise to an inner mental life; why qualia exist; the notion of philosophical zombies.

Set texts for study

Key text	Set passage for study
Derek Parfit: <i>Reasons and Persons</i>	Part 3: Personal Identity – Chapters 10–15 Derek Parfit, 1986, <i>Reasons and Persons</i> , Oxford Paperbacks, new edition, ISBN: 978-0198249085
John Searle: <i>Minds, Brains and Science</i>	John Searle, 1989, <i>Minds, Brains and Science</i> , Penguin, new edition, ISBN: 978-0140228670

Topic 2: Ethics

This topic is designed to introduce candidates to some of the key ethical theories and their application in relation to selected contemporary issues.

3.2.1 Christian ethics	<ul style="list-style-type: none"> • The ethics of the Sermon on the Mount (Matthew 5–7). • Paul on ethics, with particular reference to his Letter to the Romans. • Natural Law ethics: Aquinas' formulation of Natural Law and its subsequent development in the teaching of the Catholic Church. • Fletcher's situation ethics as a challenge to traditional Christian ethics.
3.2.2 Other ethical theories	<ul style="list-style-type: none"> • Utilitarianism, including the theories of Bentham and Mill; Act and Rule Utilitarianism; Preference and Interest Utilitarianism. • Kantian ethics: Kant's theory of duty; hypothetical and categorical imperatives. • Virtue ethics; its background in Aristotle; modern developments of virtue ethics. • Existentialist ethics: Sartre's theory of choice.
3.2.3 Applied ethics	<p>The application of ethical theory to issues of:</p> <ul style="list-style-type: none"> • war and peace • abortion and euthanasia • embryo research and genetic engineering • environmental ethics • business ethics.

Set texts for study

Key text	Set passage for study
John Stuart Mill: <i>Utilitarianism</i> (including 'Essay on Bentham')	Pages 78–123 and 251–321 John Stuart Mill, 1972, <i>Utilitarianism; On Liberty, Essay on Bentham</i> , edited by Mary Warnock, Fontana, new edition, ISBN: 978-0006330653
Jean-Paul Sartre: <i>Existentialism and Humanism</i>	Jean-Paul Sartre, 1948, <i>Existentialism and Humanism</i> , Methuen, new edition, 1974, ISBN: 978-0413313003

Topic 3: Old Testament: prophecy

This topic is designed to introduce candidates to the major themes of prophecy that permeate the Old Testament material, and to a consideration of the key questions:

- Where did prophecy come from?
- How do we interpret its phenomena?
- What was the message of the prophets?

<p>3.3.1 Historical background and development</p>	<ul style="list-style-type: none"> • The problem of the origins of Old Testament (OT) prophecy; the role of the ro'eh, hozeh, and nabi'. • The significance of Moses, Samuel and Elijah in the development of OT prophecy. • The relationship between prophets and kings in the pre-exilic period. • The relationship between prophets and the cult. • The problem of false prophecy. • The question of how prophetic writings were collected and preserved.
<p>3.3.2 Prophetic phenomena</p>	<ul style="list-style-type: none"> • Prophets as recipients of divine revelation – ecstatic visions and auditions. • Prophetic call narratives: structure, content and meaning. • Oracles of salvation; oracles of doom. • Abnormal psychological phenomena, including the miraculous element in prophecy. • The nature and meaning of symbolic acts in pre-exilic prophecy.
<p>3.3.3 The 'writing prophets' and their message</p>	<ul style="list-style-type: none"> • Amos' message of social justice, and of the complete destruction of the state. • Hosea's marriage: its relation to his message of God's love. • The influence of the call of Isaiah of Jerusalem on his work and message, including the royal Davidic theology in Isaiah 1–39. • Jeremiah: the 'confessional' material; his message; his political involvement. • The nature and meaning of the 'Servant Songs' in Isaiah 40–55. • Messianic hope in Second-Isaiah, Micah and Malachi.

Set texts for study

Key text	Set passage for study
1 and 2 Kings	The historical background to Elijah’s prophecy in the affairs of the northern kingdom of Israel. Elijah and miracle working; the role of the prophet in the politics of the court affairs of Ahab and Jezebel; the conflict with Baal prophets (Elijah on Carmel; Micaiah ben Imlah and the lying spirit of false prophecy); Elijah and social justice. 1 Kings 17:1 to 2 Kings 2:25. New Revised Standard Version of the Bible.
Second-Isaiah, Micah and Malachi	The date, authorship and purpose of the Books; the historical background to the text; the concept of Messianic hope within the set texts and also of the ethical kingdom found in Micah. Isaiah 40–55, Micah 1:1–7:20, Malachi 1:1–4:6. New Revised Standard Version of the Bible.
Jeremiah	The date, authorship and purpose of the Book; the historical background to the text: Jeremiah’s call (1), Temple Sermon (7), Oracles from the time of Josiah (7:1–20:18), New Covenant (31). New Revised Standard Version of the Bible.
The Book of Hosea	The date, authorship and purpose of the Book; its wider editorial context within the Book of the Twelve; the historical background to the text. Main themes within the text: Hosea’s disciplinary actions against his wife (1:1–3:5); Israel’s rebellion against God / seeking help from foreign nations (4:1–8:14); punishment (9:1–12:1); rebellion and restoration (12:2–14:9). New Revised Standard Version of the Bible.
The Book of Amos	The date, authorship and purpose of the Book; its wider editorial context within the Book of the Twelve; the historical background to the text. Main themes within the text: the indictment of neighbouring peoples (1:2–2:16); Israel’s sinfulness and God’s punishment (3:1–6:14); Amos and Amaziah (7:10–17); visions of God’s judgement and indictment (7:1–9; 8:1–10); prophecy of restoration (9:11–15). New Revised Standard Version of the Bible.

Additional information

Equality and inclusion

Cambridge has taken great care in the preparation of this syllabus and related assessment materials to avoid bias of any kind. To comply with the UK Equality Act (2010), Cambridge has designed this qualification with the aim of avoiding direct and indirect discrimination.

The standard assessment arrangements may present unnecessary barriers for candidates with disabilities or learning difficulties. Arrangements can be put in place for these candidates to enable them to access the assessments and receive recognition of their attainment. Access arrangements will not be agreed if they give candidates an unfair advantage over others or if they compromise the standards being assessed. Candidates who are unable to access the assessment of any component may be eligible to receive an award based on the parts of the assessment they have taken. Information on access arrangements is found in the *Cambridge Handbook (UK)*, for the relevant year, which can be downloaded from the website www.cie.org.uk/examsOfficers

Entries

For entry information, please refer to the *Cambridge Administrative Guide (UK)*, for the relevant year, available from the website www.cie.org.uk/examsOfficers

If you are not yet a Cambridge school

Learn about the benefits of becoming a Cambridge school at www.cie.org.uk/startCambridge. Email us at info@cie.org.uk to find out how your organisation can register to become a Cambridge school.

Language

This syllabus and the associated assessment materials are available in English only.

Procedures and regulations

This syllabus complies with our *Code of Practice* and *Ofqual General Conditions of Recognition*.

Further information about the regulations for Cambridge Pre-U can be found in the *Cambridge Handbook (UK)*, for the relevant year. The *Cambridge Administrative Guide (UK)*, for the relevant year, gives details about the administration of Cambridge Pre-U syllabuses. Both of these documents can be downloaded from the website www.cie.org.uk/examsOfficers or obtained by contacting info@cie.org.uk

Spiritual, moral, ethical, social, legislative, economic and cultural issues

The study of philosophy and theology can make a major contribution to a candidate's understanding of spiritual, moral, ethical, social and cultural issues.

In considering fundamental questions concerning human existence, knowledge and belief, and the nature of ethics, candidates will have opportunities to reflect on and develop an understanding of issues related to the meaning and significance of their own existence and lives.

The study of philosophy and theology will provide opportunities for candidates to explore their own beliefs, creative abilities, insights, self-identity and self-worth, and to develop a sympathetic awareness of others' values and beliefs.

Sustainable development, health and safety considerations and international developments

This syllabus offers opportunities to develop ideas on environmental education. Religious and non-religious perspectives on environmental issues should be examined as the opportunity arises, and, in particular, in the course of study for Paper 1 Introduction to Philosophy and Theology, and Paper 3 Topic 2: Ethics.

Cambridge has developed this syllabus in line with UK, European and international legislation and agreements. The study of philosophy and theology provides opportunities to consider the European dimension and will raise multi-cultural awareness.

There are no health and safety considerations in this syllabus.

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